

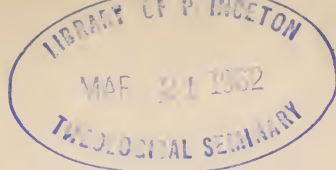


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THE



MISSIONARY MAGAZINE

AND

CHRONICLE:

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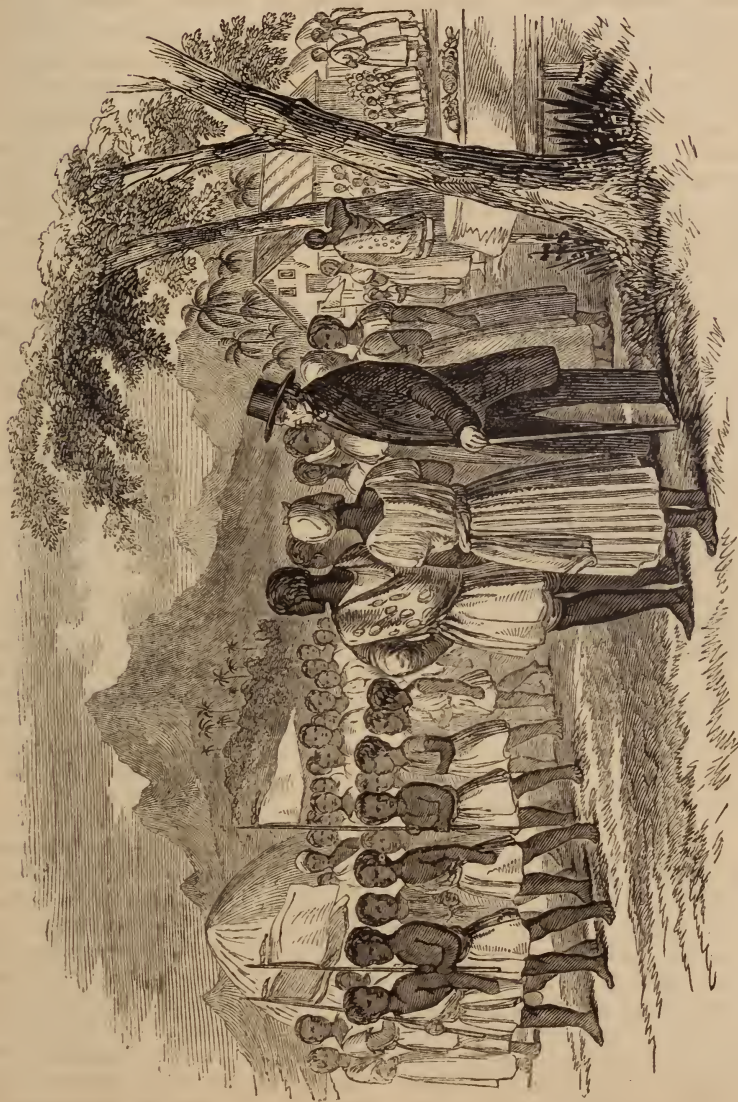
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THE
Missionary Magazine
AND
CHRONICLE.



JUVENILE MISSIONARY FESTIVAL AT MAUI, I.

POLYNESIA.

JOURNAL OF A VISIT TO THE ISLAND OF MAUPITI.

AMONG the groups of the South Pacific Ocean which long since received the Gospel, are numerous small islands, containing populations so limited as to preclude them from the advantage of a resident *European* Missionary. All the instruction consequently conveyed to these little communities has been through the medium of native teachers, with the exception of the casual visits of the Missionaries; and those visits, owing to the peril of the navigation and other obstacles, occur only at uncertain and often lengthened intervals. Under such circumstances, it can be no matter for surprise that the inhabitants of these secluded spots have made but limited advancement, either in the arts of civilization or in religious knowledge; but it is, nevertheless, a gratifying fact, that the message of a Saviour's love has, to a greater or less extent, been made known to them, and that Christian churches and schools for the young have been established in their midst.

About the middle of 1850 the Rev. G. Platt, of Raiatea, found an opportunity of paying a visit to Maupiti, one of the smaller islands of the Society group; and as the state of religion among the people of these remote and primitive settlements is but little known, we trust the following extracts from his journal will not be unacceptable:—

DEPARTURE FROM RAIATEA.

"June 15th, 1850.—Having procured a small boat, I left home for Maupiti, to hold the anniversary of the Society. The moon went down before we got round the point of Borabora, and we got twice into perplexity. As it was dark, we could not perceive our distance from the reef, and the wind being rather against us, we were carried into the bubble of the current, formed by the receding wave from the reef, before we were aware, and perceived the breakers close upon us. The men, however, pulled lustily at the oars, the boat answered quickly to her helm, and we got clear."

LANDING AT BORABORA.

"16th, Sunday.—We reached this island before day-break. Two whale-boats passed us in the harbour. Strangers, who had been on a visit to Maupiti, told us that the people were waiting for us. As soon as it was light we went ashore, and attended the early prayer-meeting. Surprise and pleasure were expressed in many countenances at my unexpected arrival. In the forenoon I was glad to see a good congregation, including many

young people, to whom I spoke from 1 Tim. iii. 16. In the evening I addressed them from 1 John v. 14.

"17th.—Visited some of the sick. Disease is extensively prevalent here, as at Raiatea, the sufferers being affected by pains in the head and breast, with violent coughs. They had held a day of general humiliation on account of the sickness, which affects both adults and children, scarcely a family being exempt. In the evening sailed for Maupiti; before we got out of harbour, we met a boat from that island which had left on Saturday."

ARRIVAL AT MAUPITI.

"18th.—This morning we found ourselves a little to leeward of the harbour at this island, yet within sight of the white sand on the beach; the wind increasing, we beat up to the entrance, and were carried against a strong current into a channel between two little islands; there we could not stem it, but came to an anchor on the side of the smaller island. Some fishermen had arrived just before us, and seeing us approaching they began to cook some fish and breadfruit for our breakfast. It is a frightful entrance even in

fair weather, and I have had reason to be thankful for several providential deliverances. Last year Mr. Barff and I could not approach it, but had to be taken over the reef on the opposite side of the island, under a lee, in canoes. Another time a shark made a leap at me in this same passage, but happening to strike the head of the boat, he fell over on his back and disappeared. My soul would praise the Lord for his goodness. On the present occasion we had scarcely made good our landing, when the wind increased to a gale. After the salutations of the people, I begged them to leave me alone for a short time, in order to obtain a little sleep, as I had been exposed all the previous night in an open boat, and cannot now sustain fatigue as in my younger days."

PASTORAL VISITATION.

"19th.—This morning I had public worship, and addressed a good congregation, from Isa. xlv. 20. In the evening several persons presented themselves as candidates for communion, among whom were two backsliders, who professed repentance for their evil conduct. The others declared that they were seeking the salvation of their souls, and desired to have a place among the people of God. A few also submitted difficult passages which they had met with in reading the Scriptures, and sought an explanation of them.

"20th.—Kept principally within doors by stormy weather: had a Bible-class in the morning, and afterwards attended the children's school, where there was a good attendance, considering the great amount of sickness that prevailed. In the evening held a church-meeting, when about half the members were missing through sickness.

"21st.—Bible-class this morning. In the afternoon a church-meeting again, after which a number of candidates were examined and received. Yesterday and to-day fourteen have been admitted to communion, and two restored, making a total of sixteen, and two deacons chosen. May their future lives and conversation witness the sincerity of their profession! Their knowledge is but limited, as they never had an European teacher, with the exception of occasional visits from ourselves, and a short residence of the late Mr. Rodgerston among them during the war in Borabora.

"23rd, Sunday.—This morning went

to the early prayer-meeting, which was well attended, both by adults and children. After breakfast went to the school, rather more than sixty young people being present. I distributed to such as could read some children's hymn-books. May they sing with the spirit and the understanding! In the forenoon I spoke from John xix. 37, and administered the ordinance of the Lord's Supper; many absent, from the prevalent sickness. In the evening I spoke from Acts xx. 21, and baptized thirteen children. May they be indeed a seed dedicated to God! It was a day of fatigue; may it redound to the glory of God and the good of souls!

"24th.—After lessons we took a walk to the old settlement, to view once more the site of the former chapel, where my first efforts were made among these people more than twenty years ago. I should not have recognized the place but for an old tree, a horse-chestnut, which stood near the fence. Large breadfruit trees had grown up on the site, and the cocoa-nut trees planted at the four corners by Messrs. Tyerman and Bennett had been partly cut down. We visited the pool they dug for water, and built round with stones, which remained, and is likely to remain, as a memento of their visit to this little spot in the midst of the ocean.

"25th.—In the evening took a stroll along the beach, to view the luxuriance of vegetable growth on this formation. It exhibits a mass of solid rock, consisting, to a considerable extent, of pudding-stone, the trees and plants forcing their roots into the soil of the crevices. The entire formation seems very various; it produces two kinds of stone, which are not at present known on any of the larger islands. The plants and trees are the same as on the other islands, but not so large."

ANNIVERSARY MEETING.

"26th.—Early this morning a prayer-meeting. After breakfast prepared for the anniversary. A little food was prepared, when they rang for worship. I went and addressed a pretty large congregation, from Jer. xvi. 19. After which I read in the Acts of the Apostles and in Timothy, in reference to the choice and work of a deacon. Then two persons were set apart for the office, by prayer and laying on of hands. May God

also set to his seal, and make them eminently men of God! After dinner we had the public meeting of the society, when some good speeches were delivered, and resolutions adopted embodying the leading ideas of the resolutions passed by the Borabora Auxiliary, of which they consider themselves as a branch. The collection was twenty-three dollars and upwards. It is small, but their means are limited. May God accept this mite to be used for his glory!

"27th.—The people preparing for the children's feast. After lessons I took a walk, and received forty-three dollars odd for the Bibles we had sent to them, besides one dollar three-quarters, and some oil, received afterwards."

MEETING OF THE CHILDREN.

"28th.—This day was set apart for the children's festival—a fine day and a delightful time for them—all seemed happy. After breakfast I collected the young people in the chapel, while the parents and teachers were arranging the tables. We sang a hymn, and I gave them a word of exhortation, as also to the parents who were present, and concluded with prayer. The children adjourned to the tables, which exhibited a great variety, both in the arrangement and in the food: some were spread with white table-cloths, some with print, and some with leaves, some heaped with food, and some portioned out according to the number of children in the classes. While at table two of the deacons addressed

them with much energy and effect. After dinner they walked in procession up the settlement. [See Engraving, page 1.] I counted upwards of sixty as they passed, some being absent from sickness and other necessary causes. On their return we re-entered the chapel, and after singing and prayer, they came forward in classes, threw in their little subscriptions, amounting to about eight dollars, and then repeated the chapters they had committed to memory. After a little conversation among the teachers, we concluded by singing and prayer. In the evening held a catechetical meeting with the people."

FAREWELL SERVICES.

"30th, Sunday.—In the morning attended the early prayer-meeting. Sickness still prevails, though decreasing. Those who are sufficiently recovered to crawl out to worship, have violent coughs, so that at intervals, especially at the close of a chapter or prayer, there was general coughing, which rendered it impossible to speak, so as to be heard, till the fit was over. In the forenoon I spoke from Isa. xlv. 14, and baptized an infant. A fair wind having sprung up—a rather rare circumstance at this time of year—and the frightful little opening of the harbour being smooth, we had the evening service at an early hour, so that we might get well out to sea before dark. A good breeze soon sent us quite clear, and next morning we arrived in safety at Raiatea."

CHINA.

MEDICAL MISSION IN CANTON.

WHILE the servants of Christ, labouring at the outposts of this vast empire, have too often had occasion to deplore the impenetrable apathy with which the natives listen to the message of mercy, it is, nevertheless, a subject for thankfulness that the messengers themselves have almost uniformly been treated with urbanity and respect. There is, however, a marked exception in the case of Canton. The inhabitants of this great commercial capital having been brought into frequent and injurious collision with Europeans, their prejudice against them is excessive and indiscriminate. This state of things has proved a serious hindrance to the progress of the Gospel. The Missionaries, finding it impracticable to obtain suitable residences beyond the limits of the British and American

factories, have been restricted in their labours, nor can they appear in the streets of the native city without exposure to popular insult.

In these circumstances the Medical Mission has proved itself an invaluable pioneer in breaking down the force of prejudices, apparently insurmountable by other means. For upwards of three years, in the very heart of the city of Canton, Dr. Hobson has been enabled to minister to the physical maladies of thousands of the population; and while engaged in these benevolent labours, he has enjoyed an immunity accorded to no other Missionary agents, and has also been enabled, by means of the oral instruction of native evangelists, and the distribution of books, to scatter far and wide the knowledge of Divine truth. In the following letter, bearing date 20th August, ult., Dr. Hobson feelingly describes the trials and difficulties under which his labours have been carried on:—

“I am thankful to tell you that, through Divine mercy, I and my family have continued in the enjoyment of good health since I last wrote to you, and have been preserved also from the direful calamities of fire, pestilential fevers, attacks of robbers, &c., which have happened to some of our neighbours. I am often distressed and dispirited at the painful exhibitions of misery, disease, and vice, that so frequently come before me, arising as they do, for the most part, from the effects of sin, idolatry, and ignorance, for the removal of which all human aid would seem to be contemptibly inadequate. If I had no hope in the fulfilment of God's promises, and faith in the infinite importance and certain truth of the blessed gospel, I should long ere this have been utterly overpowered by the distressing and discouraging circumstances that attend the Christian Missionary, in endeavouring to undermine and destroy the complicated and universally-spread system of idolatry that exists in this the most ancient and densely populated country in the world. [Probably, every Missionary thinks that his position is more unfavourable than one removed at a distance; and often, very often, I imagine that this place is the hardest and most trying of all. I had myself no conception of the difficulties of the Missionary work till I had resided here some time, and been taught by bitter experience how deceitful, proud, and self-satisfied the Chinese are. In their native villages and towns you see them in their natural element. In Hong-Kong, and places

where a higher and foreign power reigns, the Chinese prove accommodating, and even servile; but in their own cities, and surrounded by their own people, they are bold to speak out what is in their heart. I observe, however, a considerable difference even in this between the natives of Shanghai and those of Canton. Fear and less rooted prejudice control the tongue of the northern Chinese, and outwardly they are obliging, civil, and even respectful; but here, to a foreigner, they are the most rude and uncivil of all people. This, united to an unsufferable self-conceit, and extreme contempt for, and dislike to strangers from all nations, makes the position and labours of a Christian Missionary so peculiarly distressing and difficult. But still, with all these disadvantages and opposing obstacles, I have no wish to leave my post, and never in all my life have I felt a deeper interest in the conversion of the heathen than now, and it has been growing ever since I have been placed among them, in one of their greatest cities. This is the prevailing feeling of my mind, and then all my duties are for the most part pleasant; but I am free to confess, at times my faith and zeal seem all but extinguished from the result of circumstances above named.

Hospital, or rather dispensary practice, is very enervating to the strength, and gives but little satisfaction to an European practitioner, from the difficulty of bringing all the appliances of his art to bear upon the successful cure of diseases in a foreign land, and

with such small resources at his command; but it serves one good end—in drawing large congregations for the Christian teacher to address, and producing generally a good impression (to those who think at all) in favour of that religion we come to teach them. In other cities and places open to the Christian Missionary in China, there appears to be no great difficulty in gathering congregations together; but here, shut out as we are, in a great measure, from mixing with the people in the streets, public places of resort, and private houses, healing of the sick seems an almost indispensable adjunct to Missionary labour. Not because (far be it from me to think so) the blessed and glorious gospel is deficient in power, or needs to depend upon science and art for its success; but, owing to the prejudice and darkness of the heathen mind, no Chinese has the slightest concern to come and hear it. Hence the necessity and value of combining the practice of the healing art with the preaching of the gospel, to attract their sensual minds to something that is directly and manifestly beneficial. Without this auxiliary I could not have occupied this place, or maintained my position; nor could I have succeeded in getting large and frequent audiences in my house. I am still unable to rent the front—that is, the street-side—of the hong, and have therefore no command of the principal entrance; and consequently I cannot use a gong, or bell, invitation-cards, or other expedients, to attract my neighbours and passers-by. I am convinced the few that could be gathered together would, without a hospital, form a most discouraging auditory, as was clearly evidenced in the case of Mr. Burns, at Tak-Hing-Kae, and is constantly felt by others who are or were similarly circumstanced. But, as you have already seen from my letters, there has never been any want as regards attendance, or the slightest trouble in collecting persons from different quarters, as the general number averages from six hundred to eight hundred a week all the year round, occasionally one thousand a week. The difficulty lies in getting any of these to give serious attention to the solemn and momentous truths delivered to them, either by the living voice, or by the printed page.

The gospel, especially on the Sabbath-day, is preached with much earnestness and fidelity

by the venerable A-fa, and both he and the Tract Society's colporteur are engaged all the time, during hospital treatment, in exhorting the sick, explaining the truth, and solving doubts by familiar conversation with those around them. On the Sabbath, Leang-a-fa preaches from a portion of the Gospels, but, on the week-days, it is thought better to speak from one of Milne's 'Village Sermons,' or from some selected piece from the Scriptures, or tracts printed by the Lithographic Press. In either case, every person has the tract to be explained and commented on put into his hands.

"I have now been a resident in the western districts of Canton for more than three years, and I suppose that not less than *seventy thousand*, including those who do, and those who do not return, have been here during that period. In the hospital alone at least sixty thousand tracts, large and small, have been distributed, and one thousand sermons, or prepared addresses, have been delivered to the assembled audiences; but the only apparent fruit is the conversion of heart and life to the Christian faith of six persons, two each year. The gospel is heard, but no one believes it; it excites no remark, and produces, so far as we know, neither impression nor inquiry. It is often a common observation by us, that we meet with no such questions as—What is faith? Are these things so? What must I do? And we still wait to hear that any tract has been of use to lead a poor, guilty sinner to Christ. In the hospital the books are received, and of course politely, and perhaps, in some cases, carefully read; but we have evidence that, in the public streets and shops, they are frequently torn to pieces and used for waste paper. Very frequently they will not be received.

"I am also often pained to witness the inattention and perfect indifference to those truths which we regard of such solemn import, proving how true it is their ears are dull of hearing, and their hearts gross and blind, so that they do not see or understand. I feel how little we can do for them; but it is comforting to know we can pray for them, and look up continually for the blessing of God and the saving influence of His grace. I mentioned two had been admitted this year into Christian communion. One of these had

been on trial some time, and was one of the five referred to in my letter as desiring baptism. He is a junior-assistant in the Hoppe's Linguist's office. The other was an in-patient, a husbandman, about thirty-five years old, who gave good evidence of his conversion to every member of our little church; and as he wished to return home into the country, he was baptized after only a month's trial.

We have a rule, that every candidate, except in particular instances, must be on probation six months, at least, before he can be baptized. The rule is a good and necessary one. It prevents giving offence to those who are urgent for immediate baptism, and operates well in testing the real characters of the converts."

INDIA.

MISSIONARY OPERATIONS IN GUZERAT.

IN November, 1844, the Rev. Mr. Clarkson, and the late Rev. Wm. Flower, were led, in the providence of God, to remove from Surat, then on the eve of being relinquished as one of the Society's stations, to the city of Baroda, about one hundred miles distant, where, and in the surrounding villages, they were encouraged by finding an open door for the entrance of the gospel. Failure of health having compelled Mr. Flower to retire in the spring of 1846, his place in the mission was supplied, before the close of the same year, by the Rev. J. V. S. Taylor. As the people of their charge were for the most part concentrated in a locality difficult of access from Baroda, the Missionary brethren, in 1847, transferred the site of the Mission to a more eligible locality, on the banks of the river Mye, where Mission premises have been erected and a Christian village established. In January of last year, Mr. and Mrs. Clarkson, after visiting this country for the benefit of their health, returned to the field of labour, accompanied by the Rev. A. Corbold and Mrs. Corbold.

In no part of India has the formidable question of caste occasioned greater embarrassment to the Missionaries, or exposed the converts to more systematic persecution, than among the villagers of Guzerat; and yet, when it is borne in mind that these wild and lawless people had had no previous instruction, or intercourse with Europeans, the success which has crowned the labours of our devoted brethren affords matter for grateful acknowledgment and praise.

Mr. Clarkson and his colleagues, in reporting the state and prospects of the Mahi Kantha Mission during last year, make the following statements, which serve to place, in a strong point of view, the dangers and difficulties, and, we may add also, the encouragements, which attend the prosecution of the Missionary enterprise among a population so peculiarly circumstanced:—

THE PERSECUTOR CHANGED INTO THE CONFESSOR.

"Of the two Koli families who were converted, the one was a very remarkable case. When the converts first came to Borsad (the

Christian village), the father of this family was very bitter in his hatred to them. He would assail them with abuse and threats whenever any of them passed his house, or happened to be standing near it. His field,

however, was next to one that had been allotted to a Christian family. This brought him into daily contact with them: for months he maintained a sullen reserve towards them, yet gradually he was struck with their conversation. At length he was prevailed upon to attend the Christians' Sabbath services. Seeing the Christian girls read, he sent his eldest daughter to our school. This brought him under the displeasure of his caste. They insisted on his withdrawing his daughter from us. He declined compliance, and at the same time declared his own convictions of the truth of our teaching. The next day he proposed to join us. His clan was fierce in its opposition, the more so as he was the first Koli in Borsad that was going to embrace the new way. Four hundred of them rose in arms. They plundered his house, and took possession of his wife and children. They used every means in their power to intimidate him. But an influence greater than theirs both gave him strength to resist them, and prevented them from putting their violent menaces into execution. After a while his family, by various means, joined him, and in December, 1849, they were all baptized. Their conduct ever since has been very satisfactory."

ANTAGONISM BETWEEN CASTE AND CHRISTIANITY.

"The most serious difficulty that Hindoo converts have to encounter, arises from the institution of caste. The sinfulness and abomination of this system is not apparent to a casual or superficial observer. It is a poison which, if left undestroyed, will kill every Christian grace. To correct its power, there must be a most faithful and determined application of the antidote. Its existence among the Hindoos for lengthened ages has wrought results which will need, perhaps, ages more of strenuous effort to eradicate. Under its baneful influence there have arisen, among the Hindoos, communities possessed of characters almost as diverse as are national distinctions, although they may be of the same religion, customs, government, language, and climate. The sentiment is strong in every Hindoo mind, so that the first and most striking wonder that he feels regarding the all-wonderful Europeans, is that they have

no caste. Under the influence of the caste feeling, the heathen are often fairly puzzled how to act towards our converts. They ought, in strict obedience to the caste system, to rank all Christians as Dhéds, Mahàas, or Parias. But this circumstances will not allow them to do. They are conscious of a certain something in Christianity that is at once noble and ennobling. A convert to Christianity is properly an utter outcast from all the sympathies of Hindooism, lower than the lowest,—a despicable being. But a true convert manifests so much earnestness and sincerity, brings forward such good reasons for his change, that they cannot but respect him; he may also evince a spirit so completely superior both to the fears and the honours of caste, and a purpose so fixed to draw others to the Saviour, that they may even fear him and his exertions. To despise a convert, therefore, is, despite their desire and their pretensions, impossible. Thus are the heathen affected. But, on the other hand, converts from a people so spell-bound by caste as the Hindoos are, cannot be expected always and at once to be emancipated, and with the water of baptism to be washed clean of all stains of the old pollution. The Christian public has seen how difficult it was found to root out this plague from the churches of the south of India. Readers of our last Report will remember that our own Mission was well nigh broken up and wrecked on this rock. We insisted on all caste rules as to food, social intercourse, and matrimonial alliances, being broken. As to eating together, we adopted the primitive Christian practice of the Agapæ, which brought all church members on convenient occasions (generally on the Monday after the Lord's Supper) together to one table. But this alone was not enough to set our minds at ease. For years after the so-called high-caste converts in the south had yielded to their Missionaries in the point of eating together, did they hold out against, and strenuously resist them in the case of marriages. Solely from the influence of this feeling, Protestant fathers have preferred giving their daughters to Papists and heathen, rather than to low-caste brethren of their own church. Most anxiously, therefore, did we wait for a marriage among our people."

GOOD EFFECTS OF MARRIAGES BETWEEN HIGH AND LOW-CASTE CONVERTS.

"We are happy now to report, that since the commencement of this year three marriages have taken place. The brides in all the cases were from the Dhéd, or low caste. They had, however, been for several years in our boarding-school, and were children of converts. The bridegrooms were a Kunbi, a Patidar, and a Koli. We thus, with great thankfulness to the Divine Head of the Church, rejoice to declare to our Christian friends, whose prayers we have before entreated, that the desire of their and our hearts has been granted, and that the example of breaking up the system of caste has been fairly, fully, and decidedly set in our little church, by the three first weddings that have been celebrated among the people.

"Already do we think we notice good results. On the one hand, there is greater confidence inspired in the minds of the lower castes, who, notwithstanding all our assurances to the contrary, in addition to the other defects of their character, felt a secret suspicion that, perhaps, after all, they would be left by their Christian brethren to their own original heathen degradation; and on the other hand, there has been inspired in the minds of the higher class a feeling (if we may be allowed the expression) of thoroughness,—an assurance that Christianity does not only profess noble things, but that it will have its professions carried out."

LIGHT ARISING IN THE MIDST OF DARKNESS.

"At first, indeed, everything looked dark and gloomy; all the heathen were of course opposed; the idea of out-caste Christians coming to build and live among them, was disagreeable in the extreme: the native officials of Government,—merchants,—tradesmen, labourers,—all joined in caste leagues to prevent the settlement of Christians. Often was the faith of the little band ready to faint. Often did they (especially the women) say, 'This is too hard for us.' But one or two were stronger. We remember, on one occasion, when our fields were unfruitful, when the merchants refused to sell grain, when water from the public well could not

be had but by strife and appeal to authority, many seemed quite cast down; but one said, 'What is all this? At baptism we promised to serve Christ, if need be, with the loss of our life—but who yet has lost his life, or apprehends the loss of it? Were we deceived when we professed Christ? Do we not daily rejoice in him? Then why fear this storm? This must blow over as others have done.' The storm has blown over. Water is now more free to them. Vantias sell without hesitation. Several combinations to annoy us have been broken. We now have more peace, but at times the rage of the storm has been great. At Borsad, when the first Christian Koli was baptized, four hundred Kolis with their swords were ready to check conversions and alarm the converts; nothing but wholesome fear of the British Government prevented our little settlement from attack on that trying occasion."

THE PROVIDENCE OF GOD WATCHING OVER HIS PEOPLE.

"At Dewan, the life of our native teacher, Desai, was preserved in a remarkable manner. A half-witted Koli had become attached to Desai, accompanied him wherever he went, and in every way served his family. The way in which madness had developed itself in this man was in the utterance of foul language, as though caused by a foul demon. Under Desai's influence, this evil was restrained, and the neighbours took notice of the wonderful effect. The poor man would also join with Desai in prayer, like a little child.

"This man, Adesung, was the instrument of saving Desai's life, though, alas! it was by the loss of his own. One evening he returned with Desai, from Borsad, to Dewan. When they arrived near the Mission bungalow, Desai, instead of going direct to his own house, where were his wife and children, in the village, sent this Koli there, telling him he would follow as soon as he had been to the bungalow and ascertained that all the residents were well.

"Adesung went to Desai's house, having on him a coloured coat which belonged to Desai. He had no sooner knocked at the door, and Desai's daughter was in the act of opening it, than an unknown assassin wounded him with

a sword in the leg. Adesung fell, exclaiming, 'Why have you struck me?' Desai's daughter pursued the murderer for some distance, but no one helped her, or did aught to apprehend the fugitive. As the assassin passed, the villagers shut themselves in their houses. The wound was inflicted by a poisoned weapon, and proved mortal. Adesung survived only a few days. When carried on a khatelo from the village, his words were not of imprecation, but of blessing on his murderer. He was, as the people themselves remarked, the shield of Desai. The Christian was to have been the victim; the Koli received the stroke. The people acknowledged the hand of God in preserving the Christian. The murderer has not been discovered, or at any rate has not been convicted. We have had frequent occasions of alarm at Dewan. The friends of Gungaram have frequently told him to be careful in not exposing himself alone at night, and not to travel without some safeguard. In several directions have we heard of a plot against the life of this native teacher, whose influence, the people of Dewan suppose, is paramount. On one occasion, he was beset by several men, but providentially escaped by the fleetness of his horse, and his own presence of mind.

"We are made to feel that we are in an enemy's country, and although our hand is against no man, we fear that from these people, who are professional thieves, and fear not the shedding of blood, there are many whose hand is against us.

"It is greatly to be regretted that the Kolis are allowed to go armed. The slightest provocation tempts them to employ their weapons."

ENCOURAGEMENTS.

"Notwithstanding all adverse appearances, we are grateful to say that in some quarters a friendly feeling exists. The relatives of several converts who at one time, especially before the formation of the Christian village, refused to have any intercourse with them, now visit them, will sometimes eat with them, and occasionally remain for a time in the colony.

"In the fields, neighbourly co-operation is indispensable. At first the heathen neigh-

bours of Christian farmers refused to give or receive help. This unfriendly spirit did not, however, last long: there is no difficulty now experienced on this score. Thus the Christian farmers have frequent and very good opportunities of conversing with their neighbours.

"We are constrained to offer a few general remarks as to the religious standing of the converts at Borsad. It is with gratitude we say, they have now been the joy of our hearts for several years. We doubt not but that they will be 'our crown and rejoicing in the great day.' The realities of Christian character have been so strikingly developed in them, that, in justice to them, and to the grace of God which has made them what they are, we continually glorify God on their account."

STATISTICS OF THE MISSION.

"The agricultural residents at Borsad, (all of whom are baptized,) in the Khasi Vadi, (Beautiful Garden,) comprise nine families, consisting of forty-three individuals.

"The resident weavers of Dewan comprise six families, consisting of twenty-six individuals, four of whom are unbaptized. Add to these, the native teacher Gungaram and his wife.

"Besides these, are converts who do not reside in the Mission establishment. Of these, most keep aloof from us, and we scarcely recognize them as Christians. One family of Kanvadi is now in conjunction with the Mission, comprising six individuals. From all the baptized adults, sixteen are constant communicants.

"Belonging to the above families, of both places, nearly twenty children are receiving instruction in the boarding-school.

"The Missionaries are looking forward with renewed hope to the future. They are enlarging their operations, according to their design expressed in 1846, by building a Mission House at Borsad, where a convenient piece of land has been procured, contiguous to the Christian settlement, which will thus derive invaluable benefit from daily means of grace. Our experience at Borsad has led us to hope that it may be found as healthy a locality as any other inland part of Guzerat.

"From August, 1848, to January, 1851, the whole duties of the Mission devolved on Mr. and Mrs. Taylor. They were graciously enabled to sustain them,—and, amid personal and relative trials, the work of the Lord prospered in their hands. The Mission was reinforced in January, by the return of Mr.

and Mrs. Clarkson to their sphere of labour, and by the accession to their number of Mr. and Mrs. Corbold.

"It is proposed, so soon as these latter Missionaries shall have learned the language, to plant a third Mission, in such locality as the providence of God may indicate."

PROTESTANT AND ROMAN CATHOLIC MISSIONS.

It is matter of common observation, that, while the head of the Papacy has, by the tide of events, become little better than a prisoner in his own capital, and an object of indifference to those who owe him temporal allegiance, his spiritual emissaries are compassing sea and land to make proselytes to the system which recognizes, in this impotent sovereign of the Roman States, an infallible guide.

Not only have the zeal and energy of the Vatican been signally evinced in the endeavour to strengthen the influence of Popery on the continent of Europe, and to restore its lost ascendancy in Protestant Britain, but also to extend its domain to the ends of the earth. By means of the "Association for the Propagation of the Faith," the Church of Rome has been enabled to send forth missionary agents, in considerable force, to Asia, to Africa, to America, and to the Islands of the Pacific Ocean; and it is a significant fact, in connexion with this organization, that its agents have directed their main efforts—not to the unoccupied territories of heathendom—but to those more attractive spots, where they deem their greatest trophies are to be won—the fields long cultivated by the Protestant Missionary. We can, however, have no hesitation in stating—and we believe the conductors of other Protestant Missionary Institutions would be prepared to corroborate the statement—that the attempt of the Romanists to make converts in those parts of the heathen world where the Gospel has been received, have, to a great extent, proved abortive. It has, moreover, been ascertained, that the failure is, in many instances, attributable to the fact, that discerning natives have discovered a remarkable coincidence between their former idolatrous usages, and the actual rites and ceremonies of the Church of Rome.

The friends of Protestant Missions have sometimes expressed surprise, and perhaps a degree of alarm, on hearing of the vast apparatus employed by the apostate church in connexion with its foreign operations; but, while it cannot be denied that the pecuniary resources of the "Association for the Propagation of the Faith" are considerable, it is satisfactory to have the means of estimating those resources on a fair comparison with the sum total of the contributions of the various Protestant Missionary Societies. In the following article, extracted from the *Friend of*

India, of July, ult., we are presented with a striking analysis, drawn from authentic data, of Missionary statistics, which, independently of the interesting details it comprises, exhibits the gratifying result, that, while the Romish propaganda realizes an annual income of less than £140,000, the aggregate contributions of the various Protestant Missionary Societies of Europe and America amount to nearly £700,000, *or five times the amount of the former.*

“DE PROPAGANDA FIDE.—The *Bengal Catholic Herald* of the 12th instant, contains a tabulated statement of the resources and expenditure of the ‘Association for the Propagation of the Faith’ throughout the world. We give this document a prominent place in our columns, the more readily because we know that a large proportion of our readers are deeply interested in the progress or retrogression of the Roman Catholic faith, on which this table affords a few valuable hints. The accounts in the original are in francs, but we have turned them into pounds sterling, taking twenty-five francs for the sovereign. We may observe, that the statement is a fair example of the perfect organization of Romanism, as almost every country on the globe sends her quota to swell the list of receipts. The Roman Catholics of Great Britain, from the antiquity and large territorial possessions of their leading families, possess greater wealth than any other of the smaller religious denominations, yet they subscribe only £5062, which is certainly no great evidence of a propagandist fervour. France, said to be the most irreligious country in Europe, contributes £76,316, while the States of the Church content themselves with £1695. The Sardinian States, which are in general poor, and have just emancipated themselves from ultramontane thralldom, contribute no less than £10,298; while Spain, a rich country, the Government of which has just accepted the most iniquitous and infamous concordat ever signed by any potentate, sends only £335. The Scandinavian kingdoms have too much of the spirit of Saxon freedom to bend the neck to Rome, and the contributions from ‘different countries in the North of Europe’ amount only to fifty-five pounds. The most extraordinary item of receipts is, however, from North America, the whole of which, including of course Lower Canada, contributes

only £2776, while the Propagandist Society spends in the same territory no less than £31,079. We say the same territory, because we believe the Missions in South America are almost, if not entirely, self-supporting. This fact strongly corroborates the statement given by Mr. Mackay, in his ‘Western World,’ that Rome is making an extraordinary effort to obtain for herself the entire and absolute control of the valley of the Mississippi. It has, however, been alleged on the other hand, that the increase of her numbers in North America is chiefly owing to the influx of Irish emigrants, whose poverty may account in part for the niggardliness of their contribution. The following is the table:—

Abstract of the Receipts for the year 1850.

France	£76,316
Germany	1,675
North America	2,776
South America	535
Belgium	6,610
British Isles	5,062
States of the Church	1,695
Spain	335
Greece	30
Levant	212
Lombardo-Venetian Kingdom	14,640
Malta	414
Madeira	534
Parma	430
Netherlands	3,413
Portugal	1,133
Prussia	6,508
Sardinia	10,298
Two Sicilies (Naples)	1,872
Sicily	379
Tuscany	1,708
Switzerland	1,858
From different countries in the North of Europe	55
Total	138,488

<i>Expenses.</i>	
Missions in Europe . . .	£20,609
————— Asia . . .	41,845
————— Africa . . .	10,802
————— America . . .	31,079
————— Oceanica . . .	16,418
<hr/>	
Total	120,753
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“As a pendant to these remarks, we may add the sum total raised four years ago by the Protestant communities of Europe for Missionary purposes. The statistics are given on the authority of the *Bombay Guardian*, in an admirable article, analysing the proceedings of the London May Meetings. In 1847, the amount raised

By the Established Church in England and Ireland . . .	£190,291
By English Dissenters . . .	199,490
By the Protestants of Scotland and the Continent . . .	159,174
<hr/>	
Total	548,955
<hr/>	

or about four times as much as the ‘Asso-

ciation for the Propagation of the Faith.’ The relative proportion between the Church of England and the Dissenters, has not, we think, remained quite the same, as the former body has within the last four years made immense efforts to draw out the resources she possesses, and the total amount of Protestant contributions has very greatly increased. We noticed also a few days since, in the *Bombay Telegraph and Courier*, a report of a speech made by an eminent divine at Boston, in which he asserted, that the United States expended 740,000 dollars — £148,000 — a year on foreign Missions, and, we believe, the statement is very near the truth. This would bring the total amount up to £696,955, all expended in imparting the truths of Christianity to the heathen.

“It would thus appear that, while the contributions to the Missions of the Established Church of England amount to about £190,000, those which are raised for the evangelization of the heathen, by Protestant communities unconnected with her, do not fall short of £500,000.”

NEW YEAR'S SACRAMENTAL OFFERING TO THE NECESSITOUS WIDOWS AND ORPHANS OF DECEASED MISSIONARIES.

TWELVE months since, the Directors of the London Missionary Society were induced to submit the claims of the necessitous Widows and Orphans of their deceased Missionaries to the serious and kind consideration of the Pastors and Churches connected with the Institution, and to solicit, on behalf of these beloved sufferers, a free-will offering at the Lord's Table on the first Sabbath in the year.

But, in making this appeal, the Directors were careful to avoid any interference with the Christian duty of the churches to their dependent members, or in the slightest degree to interfere with their interests. They therefore stated that they “would not in any instance press their application to the injury of the poor members of churches, who have the first claim on the sympathy of their brethren; in such cases they simply ask, that those Christian communicants who are willing may have the opportunity of making some addition to their usual contributions at the Lord's Table; and that the amount thus given, *over and above the ordinary sacramental collection*, may be appropriated to this special object.”

The liberality of several Churches, however, greatly exceeded the limits of this application, as they felt it to be consistent with other claims to contribute a moiety, and in some instances the entire collection, made on the occasion.

The aggregate of the Offerings thus made amounted to £1547 17s 9d., a sum sufficient to alleviate the anxieties of our Widows, and to provide in some degree for the wants and education of their fatherless Children. The very kind manner in which the former application of the Directors was received was most gratifying, and they are encouraged to renew the request at the opening of the New Year, from numerous communications from the Pastors and Officers of several of the contributing Churches, from which the following are selections:—

“I sincerely rejoice that so simple and easy a plan has been thought of to meet this most important object, and earnestly hope that the response will be so prompt and abundant, as to meet the necessities of the case without again burdening the ordinary funds of the Society.

“It affords me great pleasure that the claims of the Widows and Orphans have been at length acknowledged by our church. And though this is, I believe, the first contribution we have made to this interesting object, I trust it will not be the last.

“One of our valued deacons, who has sent the enclosed order, says, ‘Do tell Dr. T. to keep this annual collection for the Widows of our dear Missionaries *before* the churches, and let us hear something about it at our Annual Meeting.’ The pastor adds, ‘I hope the churches *generally* have collected for this most affecting object; I believe it has done and will do my people spiritual good. Their hearts have been enlarged by it.’”

“I have the gratification to inform you that it is the intention of the church to devote the first sacramental collection in each year to this sacred object.”

“Annexed I have the pleasure to hand you the enclosed post-office order, being the amount of ordinance collection on the first Sabbath in February. And in future, either the January or February collection will be devoted to the same object.”

“Your appeal on behalf of the Widows and

Orphans of our Missionaries was laid before the church here on the evening of Thursday last, and was most cordially heard. It gives me great pleasure to be enabled to send you a post-office order for the above most benevolent object. We are glad that you made the appeal; for in such ways we are taught our duty to the widow and the fatherless, and have an opportunity to pray for them; I trust your appeal will be *universally attended to*, and that on the first Sabbath of future years, when the church of Christ meet to remember a Saviour's love, and to show brotherly kindness, so long as Missionaries' Widows and Children need support, a similar course to the one adopted this year will be followed.”

“I expressed a hope at our preceding church meeting, that all would double their usual offering, but I am happy to say, the amount was *threefold* the average, plainly showing that the response was cordial.”

“The appeal of the Directors of the London Missionary Society forwarded to my friend and pastor, was read to the church on Thursday evening last, and the substance of it again at the Lord's table yesterday. And on the collection being made, we found a balance of £5, after deducting the usual amount for the poor of our own church. I have, therefore, herewith enclosed post-office order for that amount, hoping that the churches generally may respond to the call, and that you may be spared to remind us of it another year.”

The Directors very urgently request the kind co-operation of Christian Pastors in this expression of sympathy and love to the Fatherless and

Widows in their affliction, by presenting this renewed appeal to the Officers and Members of their Churches, and entreating their kind compliance with the application.

Signed on behalf of the Directors,

ARTHUR TIDMAN, }
EBENEZER PROUT, } *Secretaries.*

P.S.—It is hoped, that should it be found impracticable that the Sacramental Offerings now solicited be made on the *first* Sabbath of the current month, as was the case with several Churches in January of last year, they will kindly embrace the *first* Sabbath in February for the occasion. It is respectfully requested that the amount specially contributed on the occasion, in reply to this appeal, be *transmitted* FORTHWITH to the *Rev. Ebenezer Prout*.

SPECIAL SERVICE ON THE DEATH OF THE REV. DR. PHILIP.

ON Thursday evening, November 27, the Rev. Dr. Wardlaw delivered an impressive sermon before the Directors and friends of the Society, at the Poultry Chapel, on occasion of the decease of that eminent servant of God, and faithful friend of the aboriginal races of Southern Africa, the Rev. Dr. Philip.

The service having been commenced by the Rev. Dr. Tidman, with reading the Scriptures and prayer, Dr. Wardlaw took for his text Gen. v., the last clause of verse 27, "And he died." From these few and emphatic words, recording the departure from earth of the oldest of the patriarchs, the venerable preacher took occasion to regard DEATH under varied aspects—as the dissolution of an intimate connexion—the execution of a sentence—an end—a beginning—the seed-time of eternity. These several topics having been explained and illustrated, were applied with more especial reference to the character, life, and labours of the distinguished man to whose memory the preacher and his auditory had met to do honour. The spacious chapel was crowded by a most respectable congregation, who listened to the solemn and momentous truths brought under review, with deep attention and interest. The Rev. Dr. Morison concluded the service with prayer.

ARRIVAL.

THE Rev. Thomas Gilfillan arrived in London, Nov. 11th, per *Hindoo*, from China.

APPEAL ON BEHALF OF THE SUFFERERS BY THE KAFFIR WAR.

THE Directors make their best acknowledgments to the friends who have hitherto so kindly and liberally responded to their appeal; but the case continues to be one of extreme urgency, and demands augmented efforts on behalf of the sufferers, as will be seen from the following Extract of a Letter just received from the Rev. William Thompson, the Society's Agent at Cape Town. Under date 5th November, ult., Mr. Thompson writes:—

“ I have a letter from our aged Brother Read of a very discouraging character. The distress among the people at Eiland's Post, whither they have been removed by General Somerset, is very great. ‘ My son writes,’ says our venerable brother, ‘ that four old and infirm men had died of sheer hunger, and more were expected to die. Mortality,’ continues Mr. Read, ‘ has been very great here (Alice); nearly two hundred have died—many old people, but more children; some from want of food or common comforts.’ ”

SPECIAL SUBSCRIPTIONS FOR THE RELIEF OF THE SUFFERERS BY THE KAFFIR WAR.

	£	s.	d.		£	s.	d.
A Friend, per Rev. Dr. Tid-				Mrs. Potter . . .	2	0	0
man	100	0	0	J. Smith, Esq. . .	2	0	0
Union Chapel, Islington,				Mr. Eason . . .	1	1	0
Rev. H. Allon and Friends,				Mr. Hunter . . .	1	1	0
including £10 from W.				Mr. Waterman . .	1	1	0
Leavers, Esq. . . .	40	0	0	Mrs. D. Brown . .	1	0	0
Bradford, Yorkshire—				Mr. Heptonstall .	1	0	0
Titus Salt, Esq. . .	10	0	0	Mr. Kelly . . .	1	0	0
J. Craven, Esq. . .	5	0	0	Mrs. Rideal . . .	1	0	0
H. W. Ripley, Esq. .	5	0	0	Mrs. Stuckey . . .	1	0	0
College Chapel . .	7	12	6	C. Walton, Esq. . .	1	0	0
Salem Chapel . . .	9	10	0	Mr. Grimwade . .	0	10	0
Horton-lane, in				Mr. Lee	0	10	0
addition to £21				Sunday - school			
acknowledged				Children	0	13	1
before	2	0	0—39	Small Sums . . .	0	13	6—33
Liverpool, Crescent Chapel,			2			9	7
on account	35	0	0	Taunton—			
Union Chapel, Brixton				Rev. H. Quick			
Hill, per Rev. J.				and Friends . . .	17	4	6
Hall—				Rev. H. Addicott			
J. Brand, Esq. . .	5	0	0	and Friends . . .	9	0	0—26
Mrs. Bousfield . .	5	0	0			4	6
Mrs. Allison . . .	2	0	0	Derby, per Rev. J. Corbin .	20	6	0
Mr. J. Blacket . .	2	0	0	Maberly Chapel, per Rev.			
Mr. Bennett . . .	2	0	0	R. Philip, on account . .	15	10	0
Mrs. Gould . . .	2	0	0	Henley, per J. Maynard,			
				Esq.	10	17	11

	<i>l. s. d.</i>		<i>l. s. d.</i>		<i>l. s. d.</i>		<i>l. s. d.</i>
Miss Smith	0 3 4	CORNWALL.		Collected by Master	<i>l. s. d.</i>	Miss Mary Ann El-	<i>l. s. d.</i>
Miss J. Stanes	0 4 1	Auxiliary Society,		Shillitoe	0 10 0	lery	0 13 3
Master Straker	0 3 0	per W. Baynard,		Mr. Sparkes	0 10 0	Miss Mary Sole	0 12 6
Miss Taylor	0 4 3	Esq. Balance		Sums under 10s.	1 6 9	Miss Ann Moody	0 11 0
Miss Thompson	0 10 8	DERBYSHIRE.		Children in the Sun-		Miss Bailey	0 10 0
Miss	0 2 1	<i>Chesterfield.</i>		day-school	5 6 4	Master Austin Cur-	
Fractions	0 0 3	Soresby-street Chapel.		Mr. T. Corbin's class	2 2 0	tis	0 6 11
Collection after Mr.		Rev. Wm. Blandy,		Collected by S. Ship-		Master C. J. Hew-	
Bateman's Lec-		ture		ley	0 11 0	lett	0 6 4
ture	8 2 10	Rev. W. Harbutt		Collected by A.		Miss Anna Hewlett,	
<i>Exs. 2s. 6d.</i>		Public Meeting		Kirkland	0 6 4	for the Ship	0 5 0
221. 3s. 4d.		Missionary Boxes.		Mr. Spalton's class	1 10 0	Master Elcombe	0 5 0
<i>Maberly Chapel.</i>		Mrs. Hall		Missionary Box.		Miss Elizabeth Tuck	0 3 8
Auxiliary, on ac-		Mrs. S. Roberts		Mr. Spencer and E.		Mrs. Keet Withers	0 3 6
count	10 0 0	Miss S. A. Cooper		Brittan	0 17 6	Miss Mary Ellen	
<i>Stepney.</i>		Miss A. Robinson		C. Brentnall	0 1 8	Fry	0 2 8
Ladies' Branch	7 15 6	131. 3s. 9d.		Collections, Sept.		Master Read	0 1 2
Collection after Mr.		<i>Derby.</i>		14th and 15th	36 11 5	Sunday-school Collec-	
Bateman's Lec-		London-road.		Barrow and Repton,		On Sunday After-	
ture	1 13 7	Anniversary Collec-		by Rev. H. Ault	10 1 3	noon, Oct. 13.	1 5 10
<i>9l. 9s. 1d.</i>		Ditto, Children from		Less Expenses	95 12 2	Miss Hewlett's Class	1 10 7
<i>Trevor Chapel, for</i>		Victoria-street &		3 1 10		Miss Beddome's do.	0 8 0
the Schools, &c.,		London-road		92 10 4		Mr. Buttefont's do.	1 5 0
at Hong-Kong, per		Collected by Miss				Mr. Fowler's do.	0 9 3
Rev. Dr. Morison	30 0 0	M. J. Robotham				Mr. Marshall's do.	0 6 6
<i>Trinity Chapel, Brixton.</i>		Rev. R. C. Pritchett				Miss Sole's do.	0 3 0
Subscriptions	10 13 1	Mr. Buchanan				Miss Brounger's do.	0 1 0
Donations.		Mr. Kemp				Public Collections	17 12 8
A Friend	10 10 0	Mr. Robinson				Collected by Miss	
Mr. J. Brown	1 1 0	Sums under 10s.				Jackson, for Eliza-	
Mr. J. Moody	5 0 0	Collected by Miss				beth Fison, in the	
Boxes, &c.		McKay				Neyoor School	2 0 0
Master Aylwin	0 11 3	Mr. George				Fractions	0 0 4
Miss Glanville	0 13 9	Mr. Williams				<i>Exs. 2l. 13s.</i>	
Miss E. Baker	0 10 3	Sums under 10s.				49l. 7s. 10d.	
Miss A. Holmes	0 11 2	Collected by Mrs.				HERTFORDSHIRE.	
Master Leigh	1 2 0	Sale				Bushy, on account	5 0 0
Miss Payne	0 15 5	Mr. Reed				<i>Ware.</i>	
Miss Thornton	0 1 5	Mr. Muir				High-street Chapel.	
Miss C	0 14 0	Mrs. Bell				Mr. Malin, Treasurer.	
Sabbath-schools	3 5 8	Sums under 10s.				1850.	
S. Clarke	0 14 0	Miss Storer's Class.				Collections	10 13 4
Mr. Crabb and Fa-		<i>Exs. 6s. 2d.</i>				Sunday-school	1 8 4
family, 1d. per week	2 3 6	20l. 16s. 4d.				Boxes.	
Mr. Higgins	0 2 6	<i>Derby.</i>				M. Goodin	0 3 6
Collection, includ-		Victoria-street Chapel.				Mrs. Chuck	0 7 0
ing H. from Mr.		Rev. J. Gawthorn and				Miss Harland	0 3 7
Carlisle	11 3 10	J. Corbin.				Miss Ekina	0 2 7
<i>Exs. 31s. 9d.; 47l. 18s.</i>		F. Shaw, Esq., Treasurer.				Miss Sudell	0 4 8
<i>New Pye street,</i>		Ladies' Branch.				A. P. and R. E.	
School, per Miss		Miss Moss, Secretary.				Stokes	0 3 2
Howell	0 10 0	Collected by Miss					13 6 2
CAMBRIDGESHIRE.		Denstone				Less Expenses	1 16 0
Royston District, per		Miss Denstone					11 10 2
W. H. Nash, Esq.	45 5 0	Mr. Joshua Denstone				1851.	
<i>Linton.</i>		Thomas Boden, Esq.				Missionary Collec-	5 2 0
Rev. W. Brett	0 10 0	Mr. John Denstone				A Friend	0 5 0
Mrs. Turner	0 10 0	Rev. J. Gawthorn					5 7 0
<i>IL.</i>		Mr. F. Shaw				KENT.	
CHESHIRE.		Mrs. F. Shaw				<i>Erith.</i>	
Crewe, collected by		Sums under 10s.				Mr. Monk	1 0 0
Miss H. Bostock,		Collected by Miss				Mrs. Colyer	0 2 6
Haslington	2 2 3	Trafford				Ann Russell	0 2 0
<i>Northwich.</i>		W. Sedman, Esq.				<i>Il. 4s. 6d.</i>	
A Friend to Mis-		Mr. J. Bryer				<i>Greenwich Road.</i>	
sions	5 0 0	John Hill, Esq.				Auxiliary, per Mr.	
The Rev. D. G.		Mr. Adams				W. Hitchin	34 4 0
Watt, M.A.	2 0 0	Miss Martin				LANCASHIRE.	
Mr. Fletcher	1 1 0	Miss Trafford				East Auxiliary So-	
Mr. Okell	1 1 0	Sums under 10s.				ciety, per S. Flet-	
Mr. Rothwell	1 1 0	Collected by Mrs.				cher, Esq., on ac-	80 3 8
Mr. Thomas	1 1 0	Bates				West Auxiliary So-	
Mrs. Willet	0 10 0	Mrs. W. Cooper				ciety, per S. Job,	
Mr. Jenner	0 10 0	Mr. Bates				Esq., on account	335 10 0
Mrs. Weston	0 5 0	Sums under 10s.				Liverpool.	
Miss Cross (Kuclov)	0 5 0	Collected by Miss				George-street Ju-	
Miss Lowe	0 4 0	Tomlinson				venile Society, for	
Mrs. Carne's Box		Mr. Tomlinson				Mrs. W. Porter's	
and Subscription.	4 2 0	Mr. Lipworth				School, Madras	34 10 0
Missionary Boxes.		Rev. J. Gawthorn				Chorley.	
Mrs. Leigh	0 11 0	Mr. Sparkes				Hollins-	
Miss Wood	0 12 1	Sums under 10s.				head-street Chapel	3 0 10
Miss Burgess	0 7 0	Collected by Miss				<i>Hindley.</i>	
Miss Betsy Livesley	0 2 11	Pike				Bridge Croft Chapel.	
Collected by		Mr. B. Smith				Collection	2 15 4
Mrs. Rothwell	3 5 1	Sums under 10s.				Mrs. Penkethman	
Miss E. Shepherd	1 7 0	Collected by Miss				(dec.)	10 0 0
Sunday-school	4 11 9	M.A. Brentnall				<i>Exs. 13s. 12d.</i>	
Collections after Ser-		In sums under 10s.				Leigh.	
mons, &c.	9 19 9	Collected by Miss				Bethesda	
		Shaw				Chapel	4 0
Expenses and other	39 12 7	Mr. Smith					
Societies	15 16 1	Mr. Lorrie					
	22 16 6	Sums under 10s.					
		Collected by Miss					
		Shaw					
		In sums under 10s.					

Southport.			Wrayby.			Mrs. Wm. Wright			For the Missionary						
l.	s.	d.	l.	s.	d.	l.	s.	d.	l.	s.	d.				
Collections.....	26	8	4	Collection.....	1	4	0	Miss Bakewell.....	0	7	0	Ship.....	2	17	0
Sacramental ditto.				Collected by—				Mrs. Spare.....	0	9	0	Sabbath Collections	48	12	6
for Africa.....	3	13	7	Master A. Tuplin.....	1	1	1	Henry Littler.....	0	1	9	Monday Evening.....	2	7	3
Collected by—				Barnaby, Collection.....	0	10	0	A Friend.....	0	5	7	Mr. Kenworthy (D.).....	1	0	0
Mrs. Hamilton and								Harriet Grey.....	0	2	7				
Mrs. Millson.....	8	9	6	Less Expenses.....	25	0	5	A Friend.....	0	2	6				
Miss Greatbatch.....	5	10	0		1	8	0	Fractions.....	0	0	4	Less Expenses.....	292	10	4
Missionary Prayer								Exs. 18s. 6d.;							
Meetings.....	2	0	0		23	12	5	13l. 10s. 1d.							
Sabbath-school, for				Stamford.....	22	10	11	Oldbury.....	1	11	0				
Orphan Girl,				Mr. J. Smith's				West Bromwich,							
named Sarah				Missionary Box,				Mrs. Samuel Bo-							
Greatbatch.....	4	0	0	towards the sup-				port, for Madagas-							
Juvenile Missionary				head's School,				car.....	1	0	0				
Basket.....	3	7	8	Shanghai.....	2	0	9								
Juvenile Missionary Boxes.				24l. 11s. 6d.				Wheaton Aston.							
William Ball.....	1	3	4					Rev. T. S. Chalmers	1	1	0				
Sarah Elizabeth								Collection.....	2	13	8				
Boothroyd.....	0	7	6					Collected by—							
George Greatbatch				MIDDLESEX.				Miss Hitchcox.....	2	14	1				
Boothroyd.....	0	4	0	Twickenham, Miss				6l. 13s. 9d.							
A Friend.....	0	10	0	Porter's Mission-				SUFFOLK.							
Mary Jane Hodge.....	0	4	10	ary Box.....	0	4	10	Lavenham, per Miss							
Alice Heaton.....	0	2	6					Poulton, includ-							
Hannah Latham.....	0	1	6	NORFOLK.				ing 32s., product							
Ann Marsh.....	1	10	0	Denton.....	2	16	6	of a pear tree,							
Robert Marsh.....	1	0	0					given by her late							
Herbert Millson.....	0	4	0	NORTHAMPTONSHIRE.				Father.....	1	16	0				
Robert Moffat Mil-				King's Cliffe.											
son.....	0	2	3	Sunday - scholars,				WARWICKSHIRE.							
Margaret Moore.....	0	3	2	King's Cliffe.....	4	6	4	Birmingham.							
Miss Nicholson, half				Dr. Nassington.....	0	14	0	Ebenezer Chapel, Steelhouse-							
proceeds of School				Collected by the				lane.							
Mission Box.....	0	7	0	Misses Jelley.....	2	7	0	Collected by—							
Mary Ann Renimer				Mrs. Hatfield's Box	0	12	0	Mrs. Barker.....	1	10	6				
Alice Stewart.....	0	1	0	Mr. Wyles (A.).....	1	0	0	Misses Beasley.....	3	3	4				
David Charles Thom-				Public Meeting.....	2	19	4	Mrs. Ellis.....	2	2	8				
as.....	0	15	0					Miss Flower.....	0	16	6				
Joseph Hargreaves				Less Expenses.....	1	18	6	Miss Eliza C. Gibson	2	5	2				
Tonge.....	0	10	3					Messrs. E. I. and S.	5	16	6				
Elizabeth Wright.....	0	15	0	Long Buckby.				C. Hardy.....	5	16	6				
Mary Wright.....	0	10	0	Subscriptions.....	0	18	10	E. Horton.....	0	17	4				
Sarah Ann Walker				Missionary Boxes.....	1	16	4	Sarah M. Jones.....	0	14	9				
Thomas Walker.....	0	13	8	Collection.....	7	0	0	Misses F. and L.	3	17	10				
Exs. 8s.; 63l. 15s. 3d.				For Africa.....	1	6	8	Leonard.....	2	2	0				
Churchtown, per				11l. 1s. 10d.				Master Henry							
Mr. Pierpoint.....	2	1	6	Wollaston, Mr. J.				Manton.....	2	2	0				
Manchester, Q. Q.,				Ward.....	25	0	0	Mary Ann McLeish	0	7	0				
per Rev. Dr.								Misses Patterson.....	2	1	0				
Campbell.....	4	9	2					Misses Partridge.....	3	0	0				
								Miss Redding.....	1	10	2				
								Miss Smith.....	4	15	8				
								Missionary Boxes.							
								Master D. Aldington	0	13	4				
								Miss L. Cox.....	0	7	3				
								Master Patterson.....	1	7	10				
								Master Peggs.....	0	15	2				
								Mr. J. Taylor.....	0	15	2				
								William Holloway.....	1	0	0				
								Mrs. Glover, for the							
								support of Hind-							
								doos Orphans, in							
								the School under							
								the care of Mrs.							
								Lewis, at Nager-							
								coil.....	20	0	0				
								Ditto, for the Hind-							
								doos Widows in							
								the Almshouses,							
								at Nagercoil.....	5	0	0				
								Ditto, for the Native							
								Teacher, George							
								Storer Mansfield.....	10	0	0				
								Ditto, for the Native							
								Teacher, Charles							
								Glover.....	10	0	0				
								Mr. Hardy, for the							
								Native Teacher,							
								Joseph Hardy.....	10	0	0				
								Mrs. Lowe, for the							
								Native Teacher,							
								James Hill.....	10	0	0				
								Ebenezer Girls'							
								School, for the							
								Native Teacher,							
								Sarah Mansfield							
								Glover.....	10	0	0				
								For General Pur-							
								poses.....	11	9	10				
								Collected by—							
								Sarah Anne Hazle-							
								ton.....	0	5	4				
								Mary Anne Lowe.....	0	4	0				
								Louisa Japp.....	1	5	6				
								Louisa Jones.....	0	7	6				
								For the Missionary							
								Ship.....	9	4	3				
								Ebenezer Boys'							
								School.....	9	13	0				

Southport.			Wrayby.			Mrs. Wm. Wright			For the Missionary						
l.	s.	d.	l.	s.	d.	l.	s.	d.	l.	s.	d.				
Collections.....	26	8	4	Collection.....	1	4	0	Miss Bakewell.....	0	7	0	Ship.....	2	17	0
Sacramental ditto.				Collected by—				Mrs. Spare.....	0	9	0	Sabbath Collections	48	12	6
for Africa.....	3	13	7	Master A. Tuplin.....	1	1	1	Henry Littler.....	0	1	9	Monday Evening.....	2	7	3
Collected by—				Barnaby, Collection.....	0	10	0	A Friend.....	0	5	7	Mr. Kenworthy (D.).....	1	0	0
Mrs. Hamilton and								Harriet Grey.....	0	2	7				
Mrs. Millson.....	8	9	6	Less Expenses.....	25	0	5	A Friend.....	0	2	6				
Miss Greatbatch.....	5	10	0		1	8	0	Fractions.....	0	0	4	Less Expenses.....	292	10	4
Missionary Prayer								Exs. 18s. 6d.;							
Meetings.....	2	0	0		23	12	5	13l. 10s. 1d.							
Sabbath-school, for				Stamford.....	22	10	11	Oldbury.....	1	11	0				
Orphan Girl,				Mr. J. Smith's				West Bromwich,							
named Sarah				Missionary Box,				Mrs. Samuel Bo-							
Greatbatch.....	4	0	0	towards the sup-				port, for Madagas-							
Juvenile Missionary				head's School,				car.....	1	0	0				
Basket.....	3	7	8	Shanghai.....	2	0	9								
Juvenile Missionary Boxes.				24l. 11s. 6d.				Wheaton Aston.							
William Ball.....	1	3	4					Rev. T. S. Chalmers	1	1	0				
Sarah Elizabeth								Collection.....	2	13	8				
Boothroyd.....	0	7	6					Collected by—							
George Greatbatch				MIDDLESEX.				Miss Hitchcox.....	2	14	1				
Boothroyd.....	0	4	0	Twickenham, Miss				6l. 13s. 9d.							
A Friend.....	0	10	0	Porter's Mission-				SUFFOLK.							
Mary Jane Hodge.....	0	4	10	ary Box.....	0	4	10	Lavenham, per Miss							
Alice Heaton.....	0	2	6					Poulton, includ-							
Hannah Latham.....	0	1	6	NORFOLK.				ing 32s., product							
Ann Marsh.....	1	10	0	Denton.....	2	16	6	of a pear tree,							
Robert Marsh.....	1	0	0					given by her late							
Herbert Millson.....	0	4	0	NORTHAMPTONSHIRE.				Father.....	1	16	0				
Robert Moffat Mil-				King's Cliffe.											
son.....	0	2	3	Sunday - scholars,				WARWICKSHIRE.							
Margaret Moore.....	0	3	2	King's Cliffe.....	4	6	4	Birmingham.							
Miss Nicholson, half				Dr. Nassington.....	0	14	0	Ebenezer Chapel, Steelhouse-							
proceeds of School				Collected by the				lane.							
Mission Box.....	0	7	0	Misses Jelley.....	2	7	0	Collected by—							
Mary Ann Renimer				Mrs. Hatfield's Box	0	12	0	Mrs. Barker.....	1	10	6				
Alice Stewart.....	0	1	0	Mr. Wyles (A.).....	1	0	0	Misses Beasley.....	3	3	4				
David Charles Thom-				Public Meeting.....	2	19	4	Mrs. Ellis.....	2	2	8				
as.....	0	15	0					Miss Flower.....	0	16	6				
Joseph Hargreaves				Less Expenses.....	1	18	6	Miss Eliza C. Gibson	2	5	2				
Tonge.....	0	10	3					Messrs. E. I. and S.	5	16	6				
Elizabeth Wright.....	0	15	0	Long Buckby.											

l. s. d.		l. s. d.		l. s. d.		l. s. d.	
WORCESTERSHIRE.		Missionary Boxes.		Mr. Hutton		A Young Lady, by	
<i>Wichbold.</i>		Elizabeth Meredith		Mrs. Hutcheson		Miss Dickson, for	
Sabbath-school Children		Jane Griffiths		Collected by Mrs. Stewart		the Bahurutsi Mission	
A Friend		Miss Jane Morris		Mr. William Keeller			
Fanny Perks		Eli Havard		Mr. James Low		<i>Kintore, Mr. and</i>	
<i>Exs. 8d.; 11. 5s.</i>		Collections at the		Collected by Miss Cathro		Mrs. Rough, in	
YORKSHIRE.		Missionary Prayer		Miss Cathro		compliance with	
West Riding Auxiliary,		Meetings		Mrs. Craford		the dying wishes	
per J. Crossley, Esq.		A Friend		J. Cathro		of their three	
<i>Wakefield, Zion Chapel, proceeds of</i>		D. Griffiths and		Geo. Paterson		children, Agnes,	
Missionary Bask		Family		David Walker		George, and Mary,	
ket		Public Meeting		<i>81. 17s. 3d.</i>		per Rev. Mr.	
13 10 0		<i>61. 4s. 9d.</i>		Lindsay-street Chapel.		Simpson	
		RADNORSHIRE.		Rev. D. Cooke.		<i>Melrose, Congrega-</i>	
<i>Halifax, Harrison-</i>		<i>Bronwynn Hermon.</i>		Collection		tional Church	
road Chapel Sun-		Public Meeting					
day-school, for the							
Repairs of the John		<i>Llanelly.</i>					
Williams		Park-street Chapel.					
7 0 6		Collection, Jess 12s. 6d.					
<i>Cleckheaton, Sub-</i>		Expenses					
scriptions and Do-		5 1 1					
37 2 4							
From Miss Fieu-		SCOTLAND.					
renu's Investment,		<i>Aberdeen.</i>					
for Native Teach-		Meston's Hall Sab-					
er, James Scott ..		bath-school					
10 0 0		3 10 0					
ev. James Scott, of							
Earlshaton, for-							
merly Minister at							
Cleckheaton (D.)							
100 0 0							
West Riding Anni-							
versary, held at							
<i>Wakefield in June,</i>							
Collections after							
Sermons by Rev.							
J. Kennedy, W.							
Guest, H. J. Gam-							
ble, and J. G.							
Miall, also at the							
Public Meeting &							
Public Breakfast,							
less exs. 31. 0s. 6d.							
99 11 8							
<i>Halifax, Masters</i>							
Edward, Walter,							
and Henry Cross-							
ley, Beech-hill ...							
2 0 0							
<i>Bramley-lane Chapel.</i>							
Collection							
5 9 0							
<i>Brighouse. Collec-</i>							
tions and Subscrip-							
tions							
34 16 5							
<i>Bradford, for the</i>							
relief of the Suf-							
ferers in South							
Africa from the							
Kaffir War—(See							
List)							
60 2 6							
For general pur-							
poses							
465 2 6							
<i>Halifax, Zion Chapel, Miss Louisa</i>							
Hope Milne, for							
Native Teacher,							
John Priestley ...							
10 0 0							
Collections							
59 5 6							
<i>Square Chapel do.</i>							
121 11 4							
<i>Harrison-road do.</i>							
35 16 6							
<i>Leeds, for general</i>							
purposes							
147 0 0							
For Female Educa-							
tion in India—							
For Mrs. Porter's							
School, Madras ...							
21 0 0							
For Mrs. Campbell's							
School, Bangalore							
18 0 0							
For Mrs. Buyers's							
School, Bcnares ...							
14 0 0							
* 1241 7 9							
* Including 5121. 9s. ac-							
knowledge last month.							
WALES.							
<i>Brecon.</i>							
Glamorgan-street ..							
6 2 0							
<i>Hay.</i>							
Collections							
2 14 7							

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., 108, Fife-place, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

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